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S E R M O N

Occasioned by the PRESENT

R E B E L L I O N

I N

SCOTLAND.

PREACHED AT

N E W R Y

OCTOBER the *Sixth*, 1745.

By JAMES MOODY.

B E L F A S T:

Printed by JAMES MAGEE, in *Bridge-street*,
near the *Four-corners*, M,DCC,XLV.

STERMON

OF THE

REBELION

SCOTLAND

PREACHED AT

W. A. W. R. P.

OCTOBER the 25th, 1745.

By James MOODY

PRINTED AT

Printed by James Moore, in Edinburgh.
For the Author, Messrs.



A

SERMON, &c.

I COR. XVI. 13.

*Watch ye, stand fast in the Faith, quit you like Men,
be strong.*

WHEN Christianity was first published to the World, it met with great Opposition from *Jews* and *Gentiles*; for it was contrary to the Prejudices of both. The *Jews* were generally actuated by the Love of the World, of its Honors, Pleasures, and Profits; and expected a temporal Deliverance by the *Messiah*. They desired nothing more earnestly, than to throw off the *Roman Yoke*, and to be possess'd of the national

tional Freedom which their Ancestors enjoy'd. On these Things their Hearts were set. Now, the humble Appearance of our Lord in the World, the Purity of his Doctrine and Laws, and his Impartiality in reproofing every kind of Vice, not falling in with the Prejudices and false Notions of the *Jews*; the generality of them treated him as a publick Enemy. And his Followers, embarked in the same Cause with him, received the like unkind Treatment.

As to the Religion of *Pagans*, Christianity condemned That as an impious *Superstition*, and called Men to the Worship of the one living and true God, in Opposition to every Kind of *Idolatry*. This drew upon the primitive Christians the Displeasure of their *Pagan* Neighbours. These took it ill to see the Religion derived from their Ancestors falling into Contempt, and the imaginary *Deities*, for whom they had a high Veneration, neglected and despised. Thus, the Prejudices of *Jews* and *Pagans* were the immediate Cause of that storm of Persecution, which fell upon the first Christians.

OUR Lord was very open in letting his Disciples know before-hand, to what Sufferings the sincere and undissembled Profession of his Religion would sometimes expose them. And he also clearly told them, that whoever would be tempted by worldly Terrors, to desert his Cause, was not worthy of the Name of his Disciple, and would not be admitted into his heavenly Kingdom.

THE *Apostles* strictly followed the Example of their divine Master in warning those, who profess-
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ed Christianity, to adhere to it, though this should expose them to temporal Inconveniencies, and even to Death it self. The Apostle *Paul*, in the Text, called upon the *Corinthians*, to maintain the Cause, which they had espoused, with that *Courage* and *Fortitude* which became Men. *Watch ye, stand fast in the Faith, quit you like Men, be strong.*

THESE Words are so plain, that they scarcely want Explication. What the Apostle exhorts to is *Stedfastness* and *Constancy* in the Profession of the Gospel, in Opposition to *Apostacy* from it. The Temptation, with which the *Corinthians*, and other primitive *Christians*, were most violently attacked, was *Persecution*. To avoid this, some renounced the holy Religion of Jesus, and returned to *Idolatry*. And lest any of the *Corinthians* should dishonor Christianity by such a base Retreat, the Apostle warned them to *Watch*; that is, to be always on their Guard; to consider well the Temptations, with which they were assaulted; to fortify their Minds against them by the Assistances which the Gospel afforded; and to be always prepared to undergo any Sufferings, rather than desert the Truth.——*Stand fast in the Faith*; Continue firm and stedfast in the Profession of Christianity; let no worldly Terrors ever tempt you to depart from it.——*Quit you like Men, be strong*; shew your Regards for the Gospel, and its blessed Author, by a constant Adherence to it; let your Courage in the Defence of it be invincible; behave with Resolution becoming Men; guard against a base, abject, and unmanly Spirit; and persevere in your Christian Profession unto the End. Thus, the great *Apostle of the Gentiles* pressed

pressed his beloved *Corinthians* to *stand fast in the Faith*, and, in Circumstances of Danger, to acquit themselves *like Men*.

BUT though the Exhortation in the Text be chiefly levelled against *Apostacy*, or a total Rejection of the Gospel ; yet it hath also a Reference to all such *Corruptions* in Doctrine and Worship, as are inconsistent with the Purity and Simplicity of the Gospel. All *those* must be opposed with Courage and Resolution, if we would *stand fast in the Faith*, and *quit our selves like Men*. The Truth, as it is in Jesus, must be adhered to, in Preference to all other Things. To this every worldly Concern must yield. Nay, Life it self must be sacrificed to the glorious Cause of Truth, when it cannot be otherwise secured. *If any Man*, says the Son of God, *will come after me, let him deny himself, and take up his Cross and follow me. For whosoever will save his Life, by forsaking the Truth, shall lose it ;* *Matt. xvi. 24, 25.*

It is not my Design to give a Detail of all the particular Corruptions, that weak, wicked, or designing Men have introduced into the *Christian Church* ; but only to point out some of the *Absurdities* of *Popery*, which is the most monstrous System that was ever called *Christian*.

Now, the *Romish Church* pretends to worship God in an *unknown Tongue*, contrary to common Sense, and the express Declarations of Scripture. There can be no true *Devotion* in repeating Words, not understood by him who useth them, or in
hear-

hearing them repeated by another. Religion is a *reasonable Service*, consisting in just Sentiments of God and divine Things, and in a Temper of Mind corresponding thereunto. How will Words not understood excite Devotion in the Soul, the Love and Esteem of God, or a sense of him in the Understanding, without which there can be no true Piety? Let us hear St. Paul on this Subject, 1 Cor. xiv. 2. *He that speaketh in an unknown Tongue, speaketh not unto Man, but unto God.*— Again, *If I know not the Meaning of the Voice, I shall be unto him that speaketh a Barbarian: and he that speaketh shall be a Barbarian unto me.*— And further, *I had rather speak five Words with my Understanding, so as to be understood by them that hear me, than by my Voice I might teach others also, than ten thousand Words in an unknown Tongue.* It is plain then, that in a Point of great Importance, the *Romish Church* acts in direct Contradiction to an inspired Apostle.

THEY also pray to *Angels* and *Saints*, as *Intercessors* for them in Heaven, to the Dishonour of the *Lord Jesus Christ*, who is the only *Mediator between God and Man*. Their Practice in this Point is plain and direct *Idolatry* against the *Son of God*, who is our only *Advocate with the Father*, and in whose *Name* we are commanded to present our Religious Addresses to Him.

Do they not also teach, That in the Sacrament of the *Lords Supper*, the *Bread* and *Wine* are changed into his real *Body* and *Blood*, and, in Consequence of this Belief, offer them Religious Adoration? Here is Contradiction and Impiety. For the

the Elements are as truly *Bread* and *Wine* after the Consecration as they were before it. What is eat and drunk, in the Lord's Supper, is called *Bread* and *Wine* by St. Paul. *As often as ye eat this Bread and drink this Cup, ye do shew the Lord's Death till he come*; 1 Cor. xi. 26. And it is manifest *Idolatry* to worship the *Bread* and *Wine*, as if they were the real Divinity of *Jesus Christ*.

BUT there is another Absurdity taught by them on this Head, to wit, That the *Eucharist* is a real propitiatory Sacrifice for the *living* and the *dead*. Now, the Lord's-Supper is not a *Sacrifice* for Sin, but a Commemoration of that great *Sacrifice*, which our Lord offered for the Sins of the World. The *Sacrifice* of Christ cannot be repeated: *For by one Offering he hath perfected for ever them that are sanctified*; Heb. x. 14.

NOTHING is more manifest from Scripture than that the present Life is the only state of Probation for Eternity. What shall we then say concerning the Doctrine of *Purgatory*, and *Prayers* for the Dead? Why, these tend to make Men indifferent about Holy Living, and to induce them to build their Hope of future Happiness on a false Foundation.

THE Time would fail to speak of the presumptuous Doctrine of *Merit*, of *auricular Confession*, *priestly Absolutions*, *Penances* and *Pilgrimages*, *unwritten Traditions*, *Indulgences*, the Necessity of the *Priest's Intention* to the Validity and Efficacy of the

the Sacraments, which would put it into his Power, to damn Men in whole Parishes at his Pleasure.

THESE, and many more, Absurdities are taught by the *Church of Rome*, to the Disparagement of the holy Religion of *Jesus*. Nothing is a greater Hindrance to the Conversion of *Jews, Turks, and Pagans*, to Christianity, than *Popery*. Till this be at an End, the Gospel will not be the Religion of the World. As the native Excellence, and divine Purity of the Gospel, once recommended it to the World, and helped it to prevail against all Opposition; so, when it will be purged from the Corruptions which have been mixed with it, the *Word of Prophecy* assureth us, That it will have a glorious spread in the World. Then there shall not be any Thing to hurt nor destroy in all God's Holy Mountain. In that Day shall there be one Lord, and his Name one.

STRANGE, indeed, it is, that the Religion of *Jesus*, which is a plain, simple Thing, should have been so perverted, as it has been by the *Romish Church*. And allow me briefly to tell you, upon what Foundation that Structure of *Superstition* and *Absurdities* was erected. The Truth is this—The *Romish Church* pretends to be *infallible* in matters of Belief, and claims the *Sole Right* of interpreting the Scriptures, and adds her *unwritten Traditions* thereto. In consequence of these Principles, the *Laitie* are forbidden to read the Scriptures, and are prepared to embrace implicitly, and without Examination, whatever the *Church* teacheth. He that believes his *Guide* cannot err, is ready to follow him where-ever he goes. It

was not possible in the Nature of the Thing, that *Poper*y could have prevailed in the World, if Men had been permitted freely to use their *Understandings* in matters of Religion, and to *search the Scriptures*. But when they gave up their *Understandings* to the Direction of others, and suffered the *Key of Knowledge* to be taken from them, they became an easy Prey to Error and Imposture.

ADD to this, That the Faith of the Church of *Rome* has been propagated by Racks and Tortures, by Fire and Sword: As if Christ's Kingdom were of this World, and ought to be established by Blood, Rapine, and every Engine of Cruelty and Oppression: As if the Understanding could be convinced by outward Compulsion, and the Assent gained without Evidence: As if the Gospel had been designed to divest Men of all Humanity, and to change them into Wolves and Tygers.

I WOULD not be guilty of such Injustice as to charge any set of Men with Principles, which they do not own. But I do not misrepresent the Church of *Rome*, when I say, That they support their Scheme by Persecution. Their *Bishops* are required "to persecute Heretics to the utmost of their Power." By *Heretics* they mean all that are not of their Persuasion. And they endeavour to make *Princes* Executioners of their Fury and Vengeance. Thus one of their *Councils* decreed: "We the holy Council promulge this Sentence or Decree pleasing to God, That whoever hereafter shall succeed to the Kingdom, shall not mount the Throne till he has sworn
" among

“ among other Oaths, to permit no Man to live
 “ in the Kingdom, who is not a *Catholic*. And
 “ if after he has taken the Reins of Government,
 “ he shall violate this Promise, let him be *Ana-*
 “ *thema Maranatha* in the sight of the Eternal God,
 “ and become fuel of the Eternal Fire.”

SOVEREIGN *Princes* have felt the Effects of the Church's Displeasure : The Bishop of *Rome* has claimed a Right to absolve *their* Subjects from their Allegiance to them, and to place others on *their* Thrones. When *Queen Elizabeth* favoured the *Reformation* in *England*, the *Pope* thundered out his Bull against her, calling her an *Usurper* and a *Vassal of Iniquity* ; and having given some Instances of her Aversion to the Catholic Religion, “ He declares her an *Heretic*, and an Encourager of *Heretics*, and anathematizes all that adhere to her. He deprives her of her royal Crown and Dignity, and absolves all her Subjects from all Obligations of Fidelity and Obedience. He involves all those in the same Sentence of Excommunication, who presume to obey her Orders, Commands, or Laws, for the future ; and excites all foreign Potentates to take up Arms against her.”

THESE Things make it very manifest, That the Church of *Rome* espouseth the bloody Principles of Persecution. But if you want Instances of a *later Date*, I will just put you in Mind of the dreadful Tragedy, which was acted in *this very Land* about one Hundred years ago. Then many Thousand *Protestants* fell a sacrifice to *Popish Cruelty*. “ Husbands were cut to Pieces in the Presence

“ of their Wives; Wives and young Virgins abu-
 “ sed in the sight of their Relations; nay, the
 “ Rebels taught their Children to strip and kill
 “ the Children of Protestants, and dash out their
 “ Brains against the Stones. Many thousands were
 “ massacred after this Manner in a few Days,
 “ without Distinction of Age, Sex, or Quality.”
 Then the Principles of the persecuting Church
 of *Rome* produced their natural Effect. Nay, the
 cruel Court of *Inquisition* subsists to this Day, in
 some *Popish* Countries, for the Extirpation of those
 whom the Church reckons *Heretics*. It is one
 of the most terrible Engines of Cruelty and In-
 justice that the World ever saw: For it has of-
 ten condemned Persons to grievous Tortures, up-
 on a bare Suspicion of *Heresy*, when nothing could
 be proved against them. Even in *France*, which
 is reckoned the politest and most moderate Coun-
 try where *Poper*y is established, *Protestants* do not
 enjoy a *Toleration*. In short, whoever embraces
 the Principles of the Church of *Rome* in their
 full Extent, does thereby declare himself an Ene-
 my to all Men, who have Religious Sentiments
 different from his. And if some of that Com-
 munion have *Humquity* and *Good-nature* towards
Protestants, no Thanks to their Religion on that
 Account. But blessed be the God of all Grace, who
 makes some Men better, than *even* their Religion.

Britain and *Ireland* have been happily delivered
 from *Poper*y, *Slavery*, and *arbitrary Power*. Many
 Attempts, indeed, have been made to introduce
 these, since the blessed *Reformation*. Less than Six-
 ty Years ago, *James the Second* dispensed with the
 Laws, in order to favour *Poper*y, and endeavoured
 to

to subvert the *British Constitution*. This occasioned a glorious *Revolution*, which saved these Nations from Ruin and Destruction. In Consequence of that *Revolution* the *Succession* to the Crown of *Great-Britain* was settled in the Illustrious House of *Hanover*, they being *Protestants*. This Settlement was followed by a successful War, which made *England* formidable to *France*, and her Allies. But alas! a misguided *Queen*, and a corrupt *Ministry*, sacrificed *England's* Honor and their own, to the Interest of *France*. All the Advantages that might have been had by a successful War, were thrown up at once, probably that *France* might assist in placing a *Papish Pretender* on the Throne of *Great-Britain*. But all these wretched Schemes were disconcerted by the *Queen's* Death, and the Accession of *King George* the First to the Government of these Realms. Indeed, a Rebellion was raised in the Beginning of his Reign. But that was soon quashed, and Peace restored.

AND at this Time, when we expected to enjoy Tranquility at home, a most unrighteous Rebellion is raised in the northern Parts of *Great-Britain*, in Favour of a *popish Pretender*. And, which is surprising enough, not only *Papists*, but some who call themselves *Protestants*, are engaged in a desperate Attempt to destroy our Liberties, both Civil and Religious. For will a Person bigotted to *Popery*, and bred up in the Principles of arbitrary Government, be the Guardian of our Liberties? No: The Supposition is imaginary. For *Popery* is utterly inconsistent with Liberty, being built on the Ruins of it. In God's Name where is Liberty, if you must believe implicitly, as the *Church* believes?

believes? And will one be a Defender of Liberty, whose Religion makes him an Enemy to it? It is not long since these Nations knew what it was to have a *Popish Prince* on the Throne. The Experiment hath been already made: And there is no Occasion to repeat it.

It is, indeed, a very melancholy Thing, That any, who profess the *Protestant* Religion, should be so infatuated as to abet a *popish Pretender*. But there are Fools in every Country, and in every Religious Society on Earth. No doubt, the *Pretender* will promise Liberty to his Party, to attach them more firmly to his Interest. But what Folly is it to depend on the Promise of an ambitious young Man aspiring after a Crown; especially when his very Religion makes him an Enemy to the Reformation? For it teacheth him, that destroying *Protestants* by Fire and Sword is doing God an acceptable Service. As a great Author has justly observed, "*Popery* is a Religion, which leaves nothing to Variety of Tempers and Principles; but layeth the same Necessity upon all those, who receive it, either to sacrifice all the World to it, or to be sacrificed to it themselves." Were it needful, I could name *popish Princes*, who have broke through the most solemn Oaths and Engagements, to support their Religion. And must one of that Stamp be tried after another to gratify a factious, discontented Party? May God himself interpose, and never suffer so dreadful an Experiment to be made any more!

My Brethren, it is our Duty and Interest to be truly loyal to his Majesty on the Throne, and to be

be zealous for the support of his undoubted Title to the Crown of these Realms. Under God, he is the Defender of our Civil and Religious Liberties. And there is a Connexion between his Interest and ours. The *British* Constitution is so wise and good, that the Prince on the Throne cannot have an Interest distinct from that of his People.

WHAT a Blessing is it to live under a free Government? to have *Property* secured in the best Manner? to be able to say, That the Effects of our Labour and Industry are our own? to be governed by Laws to which we our selves consent? How much more desirable is this, than an absolute Government, where the *mere Will* of the Prince is the *Law*, and where the *Property* of the Subjects is at his *arbitrary Disposal*? A free Government is fit for Men, an arbitrary one is scarcely fit for Brutes.

AND what shall we say concerning Religious Liberty, that Pearl of great Price, which wise Men have always valued more than Life it self? What an Advantage is it to have the free, unrestrained Use of our Bibles? to see with our own Understandings? and to be able to believe with our own Hearts? What a Misery is it to have the Understanding and Conscience fettered by human Authority? to be shut up in Chains, in the dismal Prison of Ignorance, Error, implicit Faith, and unmanly Superstition?—As to my self, in the Simplicity of my Heart I affirm, That the free Use of my *Bible*, and Liberty to speak out what I find there, are to me instead of the Riches and Grandeur

Grandeur of this present World. The Wealth and Treasures of both the *Indies* would be nothing to me, without Liberty. Take away this, and Existence in this lower World would scarcely be a Blessing.

It is true, Liberty may be abused, and often is so: But is it therefore to be thrown up, and the most ignominious Slavery to be embraced? No. The best Gifts of Heaven are abused; and shall we then despise them? Some take Occasion from Plenty, to indulge in *Luxury* and *Intemperance*; must all Mankind, *therefore*, be destroyed by *Famine*?—Some turn the *Grace of God into Lasciviousness*; was it, *therefore*, fit that God should not send his Son into the World?

THE Truth is, as God in his Wisdom often visits Countries with *Famine*, to correct Men for abusing Plenty; so, he sometimes permits foreign and domestic Enemies to distress them, that he may thereby lead them to Repentance for their Misdeeds, for the Abuse of Gospel Light and Liberty. Thus he dealt with the People of *Israel*, as every one, who is acquainted with the old Testament, knows. And his holy Providence ought to be regarded by us, when he chastens us by national Calamities. These are a Call to a very solemn Repentance for our manifold Sins, to a speedy Return to God, and the sincere Practice of Religion and Virtue, that Iniquity may not be our Ruin.

WE should therefore distinguish between *Liberty* and the *Abuse* of it, and not injudiciously condemn that, without which Christianity cannot be
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the Religion of the World. For what but oppressing and bearing down Liberty is the support of *Popery*, of *Mahometan Delusions*, and *Pagan Idolatry*? Whenever Liberty, or a Spirit of free Inquiry, will prevail in the World, the Gospel will spread its Light and reforming Influences through it; and *the Kingdoms of this World will become the Kingdoms of our Lord, and of his Christ*. It is our Duty as Men, as Christians, and as Protestants, to oppose, with the most determined Resolution, every Scheme that has any Tendency to serve the Cause of *Popery*, which hinders the Gospel from spreading in the World.

OUR Liberties are the Purchase of much *Blood* and *Treasure*. Are these to be given up to an *abjured popish Pretender*, and his base Accomplices? No: It is a thousand Times better to die in the Defence of our Country, than to live in Slavery. When the Question is, whether *Liberty* and pure uncorrupted *Christianity*, or *Popery* and *arbitrary Power*, shall prevail; every true *Protestant* sees which should be chosen. Our Business is to *stand fast in the Faith* of Jesus, and to quit our selves *like Men*; and, if called to it, to die rather than desert the Cause of Truth, Liberty, Righteousness. Can we die in a better Cause than that, in which so many worthy Persons have died, and even the blessed Son of God? Blessed are they, who suffer for Well-doing; great will be their Reward in Heaven.

OUR Fathers made a noble stand against *Popery*, and its Concomitant, arbitrary Power. By that Means great Blessings have been transmitted to us.

We have enjoyed the Benefit of a free Government, while other Nations around us have groaned under *lawless* Power. And it becomes us not only to be concerned for our selves, but also for Posterity; to be instrumental in conveying to them the Advantages we enjoy.

HITHERTO *Protestant Dissenters* have been a Body of dutiful and loyal Subjects. They have avoided *Faction* and *Rebellion* on the one Hand; and abhorred the enslaving Doctrine of *passive Obedience* and *Non-Resistance*, on the other. At the same Time, they have disclaimed that, which is the Foundation of this Doctrine, I mean, the *divine, hereditary, and indefeasible Right of Princes, and that they are accountable only to God for their Conduct*. The Prince who pretends to govern on this Footing is a Tyrant, and utterly disqualified to rule a free People. How can the Freedom of a Nation be maintained, if the *bare Will* of the Prince be the only Measure of his Conduct? And as the *present Pretender* to the Throne of his Majesty sets up on the Foot of a *divine, hereditary, and indefeasible Right*, this constitutes him a Tyrant, and an Enemy to our Constitution. And on that Account, if *Popery* were out of the Question, he ought to be opposed by every Friend of Liberty. Let us never imagine, that we are born his Property, to be used by him at Pleasure. Let such a *vile, slavish* Principle ever be the Object of our Abhorrence.—Let us impartially consider our Privileges, duly esteem them, and maintain them even unto Death.

LET *Protestant Dissenters* persevere in their Loyalty to his Majesty, and in their Zeal against *Popery*,
and

and *Slavery*. If it be needful, let them exert themselves in the Defence of our common Rights and Liberties. In my humble Apprehension, this is not a proper Time to complain of the *Sacramental Test*. All true Protestants have *one Interest*, in the support of which they should be firmly united.

I HAVE now spoke my mind on this Subject with all becoming Freedom. If what has been said carries Conviction along with it, as, I trust, it does; I hope it is your Resolution, from which you will never depart, to observe the Exhortation in the Text: *Watch ye, stand fast in the Faith, quit you like Men, be strong.*

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